10: Marshall M-5 (ca. 1910) 1945 AP1 Burma
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361 One may front against the back of the next. Here the individuality of the Karens is made manifest.

178 463 Originally they were, almost without exception, agriculturists and therefore kept to the outlying districts. Their villages were small for they did not have the power to organize a large society. But later, as they began to grow more prosperous and some of them became well-to-do landowners, they moved into the towns. With the spread of education they took up such posts in the cities as teachers, clerks, policemen, and officers and men in the 369 Burma Army, and in a few instances as traders. Therefore in the vicinity of each of the larger towns and cities of Burma there was, at the time of the invasion, a community of Karens usually living in a section by themselves, for they are gregarious. In Rangoon, however, many Karens were to be found renting apartments and living among other peoples in the city, and men and women were to be found in small numbers everywhere.

III

PHYSICAL CHARACTERISTICS

144 In appearance the Karens are not very different from the other Mongoloid peoples in Burma. Their usual colour is a little lighter than the Burmans', and is that of coffee with a generous mixture of milk. Their faces are a little flatter than the Burmans'. Having lived mostly in the hills they have a more stocky body and thicker thighs and calves than those of their neighbours. In height they are short, the men averaging a little over five feet, and the women a little less.

Young people of both sexes are attractive and robust,

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437 444 563 426 opium on the quiet, grow rich at the expense of their neighbours. They usually come to Burma single but they can easily marry, for their prosperity attracts the young women, and then they settle down to raise a family of mixed blood, and make a real contribution to the life of the country.

463 313 231 The Karens are at home in the forests. In many cases they became expert foresters for the Government and for the timber firms. Where the use of elephants was needed they were largely employed. There were at the time of the invasion a number of Karen timber contractors owning elephants which they understood and knew how to catch and train and use in hauling logs from the jungles to the river banks where in the rains the swelling streams carried them down to the markets at Moulmein and Rangoon.

The Karens have established a safe way of training newly-caught elephants for timber use. Instead of the more cruel methods of jabbing and brow-beating often used by Indian elephant drivers, they tie the animals up to the large trees left near the point of the V-shaped corral that they build along the elephant runs in the jungle, and then they keep the animals from sleeping by continually feeding and working with them for five or more days, until they subdue their wild spirit and win them to obedience to their keepers. Thus in six months they can train a full-grown animal to follow the directions of its keeper and drag out logs.

177 797 212 From the first contacts with the "Younger White Brother" their desire to read the Book which he brought them was very keen. In the beginning men and some women of all ages went to school to be able to read the

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precious Book. As soon as one made a little progress he was required to go out and teach others. In this way schools sprang up all over the country wherever the people turned to the Christian teaching. Teachers were much respected. They were addressed as *Thra*. With the increase of education went an increase in the standards of training. Many of them were called to go to Upper Burma and teach in schools run by private agencies, by missions and by the Education Department of Government. In the spreading of the Christian teaching among many of the outlying tribes of Upper Burma and the Chin Hills the Karen teachers played a very important part, often undergoing the same hardships that foreign teachers had to bear among more primitive tribes.

During recent years the Karens have taken up all occupations. Their more general education and newly-developed adaptability to take on new ways have given them openings in offices as clerks, in the police, in the army where they have played an important part even as they have in the professions. A number of Karens have taken up medicine, among the most distinguished of whom was Sir San C Po, of Bassein.

Young Karen women have made a name for themselves as nursemaids. Their gentle ways and general reliability have made them most popular and many of them have cared for children of European officers. Several of them have been to England and America. They have also done very well as regular registered nurses in the hospitals and there was hardly a hospital in Burma in which there was not one, or more, Karen nurse. Their work on the whole has been very satisfactory.

With the coming of machinery the Karens have taken

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177 With the coming of machinery the Karens have taken
●463 to mechanics. In the machine shops, foundries and work-
401 shops of the big companies, and in the oil fields they have played their part. They have also done well as motor-car mechanics and drivers as well as in electrical engineering. In mining they have done their share, although for very difficult underground tunnelling I believe they have not been found as daring as the Gurkhas of Nepal.

V

RELIGION

776 Primitive Karens are animists, worshipping the
782 spirits with which their imaginations people the phenomena of nature, the hills, the streams, and any unusual
[822] happenings which they see around them. The changes of season are due to conflict between the demons (often called by their Burmese name *nats*) of the dry weather and the wet. Those are victorious whose season is prevailing at the time. The banyan is supposed to be the abode of a very vigorous spirit, probably because the seeds of that tree spring up in all kinds of unsuspected places.

In addition to the spirits of the wood and mountain there are the family Penates called the *Bgha* that, when offended, cause illness by eating the *Kala* (psyche) of the person and ultimately cause his death if allowed to go on. They must be appeased by offerings of chicken or pig. Every member of the family must be present on the occasion to save one member from illness. It is hoped that the feast will be so tempting that the demon will leave the sufferer and take the food instead. The customs connected with these feasts differ in various localities and

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paddy. A few paddy heads or even a few leaves of the ginger plant may be inserted in the burrow as a talisman to make the supply of paddy last the year out. The oblation on the threshing-floor or a similar one is then put on top of the paddy in the bin.

The Karen who is untouched by outside influence does not like to take up any other occupation than that of raising paddy. He regards his other pursuits as occasional and accessory, including the gathering of forest products, such as stick-lac and wild honey and the sale of fruit from the few mango trees he may possess. He has not been found satisfactory as a day-laborer or coolie for any continued work; he avoids hiring out as a cartman and does not succeed as a petty trader. In more extensive business he has achieved success in only a few instances. With the advantages of education, however, a few have prospered in commercial life and other callings. Many have entered Government service and risen to positions of trust. A large percentage of those who have passed through the schools are clerks and teachers. One of the largest department stores in Rangoon employs Karen clerks with satisfaction, besides Europeans. Educated Karen girls take employment as teachers and nurse-maids, and recently a few have been engaging in clerical work.

TURNING THE BUFFALOES OUT TO GRAZE
These heavy animals are easily managed by Karen children, but are easily frightened by the presence of strangers.

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hundred miles through the jungles by night, "not daring to travel by day," for the sake of learning to read the Bible in their own tongue.[6] The number of mission and Government schools began to increase rapidly, being scattered in all parts of the country. Every Christian church had its accompanying school, and in recent years many, if not most, of the non-Christian villages have come to have their schools also. The early Christian teachers, realizing the dangers lurking in the new conditions, began aright by teaching self-control, as well as the usual subjects, infusing the whole educational movement with moral purpose. The result has been more than gratifying. "It is not often given," says Mr. D. M. Smeaton, late Chief Commissioner of Burma, "to witness such a remarkable development of national character as has taken place among the Karens under the influence of Christianity and good government." Another observer adds: "Where only a few years ago were tribal wars, child-stealing, house-burning, and savagery, now are quiet, orderly villages, each with its preacher and teacher, chapel and school." [7]

The *Fifth Quinquennial Report on Public Education in Burma*, covering the years 1913-1917, inclusive, gives the number of Karen children in school as 34,896, an increase of twenty-five percent over the total for the previous five-year period. This number is about three percent of the total Karen population. The figures for the Burmese are not given. Judging, however, from the number of Buddhist school children, which is 531,541 and includes the children of some Karens and most of the Shan, while excluding those of a few Burmans, the Burmese have under six percent of their population in school. The Shan have 5,730 school children, or about one-half of one percent of their population.[8]

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From their village school the children, boys and girls, go to the mission boarding-school at the district or mission headquarters or to some neighboring Government school, where they learn English and, if they progress so far, prepare for college. A considerable number of Karen young men and a few young women are college graduates and are leading useful lives in various communities, as may be seen by looking over the list of officers in Government positions in the Education, Forest, Police, Military, and subordinate branches; while others are doing well in business and the

[6] Calleta V. Luther, *The Vintons and the Karens*, pp. 82, 83.

[7] H. P. Cochrane, *Among the Burmans*, pp. 278, 279.

[8] *Fifth Quinquennial Report on Public Education in Burma* (for the years 1912-13 to 1916-17), p. 28.

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177 873 463 professions. Perhaps the most prominent Karen, the Hon. Dr. San C. Po, is a physician, graduate of an American medical college, who has served for several years in the Legislative Council of the province of Burma, being the first member of his race to be thus honored.

177 212 With the progress of Christianity and education has come literature. As soon as the Karen language had been reduced to writing, the missionaries began to prepare books for the people. In this work they have been assisted by a number of educated Karens. Thus far these translators have provided in the vernacular the Bible, a few plays of Shakespeare, *Pilgrim's Progress*, the *Arabian Nights*, and short stories and pamphlets in large number. Dr. Wade, with the aid of Saw Kau Too, has compiled *The Karen Thesaurus*, a vernacular encyclopedic dictionary of language and customs in four volumes, which is a work of great value. Christian literature, in the form of commentaries and text-books of various kinds, has been largely supplied by Dr. E. B. Cross, Dr. D. A. W. Smith, and the Rev. T. Than Bya, D.D. An admirable collection of hymns has been brought together, including both some of the English favorites and some original hymns composed by Karens as well as by missionaries. The largest number in the collection by one writer is by Mrs. J. H. Vinton. Of the seven or eight vernacular newspapers and monthly periodicals all but one or two are under native management. The *"Dawkula" (Karen National News)* is a biweekly, the others being monthlies, of which the *Karen Morning Star*, founded by Dr. Francis Mason at Tavoy in 1841, has had a continuous existence and is the oldest vernacular periodical in southeastern Asia.

The American Baptist Mission Press at Rangoon has been from its establishment the headquarters for Karen printing. Karen type were first manufactured here and the first pages struck off in the new characters. Here also the linotype machine has been adapted to vernacular use. Other Karen presses are in operation at Bassein and Toungoo.

668 177 [702] At the time of the Third Burmese War (1885), when the Karen were suffering from brigandage which threatened to devastate the whole country, certain leaders of the race began a movement to develop a national spirit among the people, who had always been clannish and provincial. Some progress was made immediately after the war through the formation of Karen levies, without which the province could scarcely have been brought back to a state of